

HOWNIKAN

PEOPLE OF THE FIRE



Vol. 12, No. 11

Citizen Band Potawatomi Tribe

November, 1990

Chairman urges tribal members to write Congress

By JOHN A. BARRETT JR.
Tribal Chairman

The United States Supreme Court will soon hear the case between the tribe and the Oklahoma Tax Commission.

All of the issues have been aired in the *HowNiKan*. The essence of the controversy is whether the state can tax the activities of the tribe and whether the state can require the tribe to act as a tax collector for state taxes on products or services sold on tribal trust land.

Since the court has ample precedent to refuse to hear this issue, and has decided to hear it any way, one can only assume that we are going to get some form of adverse ruling. All of the Reagan and Nixon appointees to the Court have been unanimous in voting on other anti-Indian decisions in recent years.

There is a very fundamental issues that has not, and may not, be heard because of the smoke screen put up by the state in crafting this issue. It is an issue which lies at the heart of the current wave of voter dissatisfaction evidenced in the recent elections — Congress is abdicating its constitutional responsibility to legislate. The United States Supreme Court is deciding an issue which is purely a legislative decision.

Congress has eliminated the controversy surrounding state jurisdiction over bingo by passing the Indian Gaming Act. What Congress must now do, in order to prevent a jurisdictional nightmare where the state can tax but not collect, is pass a law defining the limits of state jurisdiction over Native American activities and commerce. As long as they

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Who Are These People?

Next in our series of unidentified photographs from the tribal archives is this picture of what appears to be a family group with two sons in uniform. If you know who these people are, please call Mary Farrell at tribal headquarters (toll-free 1-800-657-7334) and let her know. We'll report back to you when we find out. See page 5 for indentifications on last month's mystery pictures.

Native Americans at special risk with inhalent abuse

A dangerous drug with vast potential for abuse threatens the lives of adults, teenagers and even unborn babies. The drug is in almost every school, office and home. It is arguably as deadly as heroin or PCP, and is easy to buy as a trip to the grocery store. And it poses a special risk to Potawatomis and other Native Americans.

The drug, although it is not considered that many who are unaware of the horrible dangers it carries, comes in inhalents. Inhalent abuse appears to be particularly attractive to young Native Americans, and ever more frighteningly, to young mothers and their babies, both before and after birth.

Citizen Band Potawatomi Tribal chairman John Barrett Jr. recently had tribal members at a Dallas Regional Council listening in stunned silence as he related one of the more serious problems in Indian health. Answered a question from the audience about the availability of services to tribal members through the Womens, Infants and Children (WIC) nutrition program, Barrett noted that, in working with WIC clients (young moth-

Expectant mothers have learned that sniffing causes severe brain damage of unborn children as well as themselves

ers), workers are increasingly discovering permanent brain damage not only to the mothers, but to the babies they were carrying in their wombs when they were abusing inhalents.

"One of the side benefits of the WIC program is discovering this problem and being able to work with these young families to convince them of the danger of this seemingly harmless activity," Barrett said. "Most of them, when it is explained how serious the results can be, will at least quit doing it as long as they are pregnant so that the baby is not affected." He termed the problem as a serious and ongoing one for the tribe, and one that parents and loved ones should watch for and help prevent.

Inhalants, according to Oklahoma

Department of Mental Health (DMH) literature, are a diverse group of chemicals that produce vapors which are mind-altering when inhaled excessively. Many do not think of items like spray paint, model glue, gasoline, fabric protectors such as ScotchGuard and Freon as drugs because they were never meant to be used that way.

Primarily, inhalants come in four categories: aerosol sprays, such as spray paint, Freon, vegetable oil, and hair spray; volatile solvents including glues, nail polish, polish removers, and many automotive fluids such as gasoline and antifreeze; anesthetics such as nitrous oxide (laughing gas) and ether; and organic nitrates, mainly amyl nitrate and butyl nitrate.

The last category is of particular note. According to the DMH literature, in some cases the organic nitrates, marked as room odorizers, "appear to be packaged and distributed specifically for their abuse potential." Trade names include "Locker Room" and "Rush."

Those beginning inhalant abuse are most commonly young people from the ages of 11 to 13, according Richard Short, Indian Child Welfare worker and drug and alcohol counselor for the Potawatomi tribe.

"It's kind of rare for 14-, 15-, or 16-year-olds to begin using inhalants. By that time they realize, 'Hey, I don't want to do this,'" he said.

Statistics from a 10 year Indian Health Services study indicate that in 1985, 25% of Indian youth from 7th through 12th grades have tried inhalants, which is 16% higher than in the non-Indians population. "Problems with the Indian community are usually double or even triple that of the general community," Short said.

Inhalants are poured or sprayed onto a

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Sixty tribal members awarded scholarships for fall semester

The following is list of Tribal members awarded scholarships for the fall semester, along with the school each is attending:

Jim Maxwell - Moore Norman Vo-Tech
 Sherri Shirlene Goble - Oklahoma Baptist University
 Kathryn DeLonais - Cameron University
 Vickie Fritchman - Tulsa Junior College
 Robert Dale Dean - University of Arizona
 Candy Comeaux - Rose State College
 Leland Wayne Bridges - Kiamichi Area Vo-Tech
 Sheila Parrish - Lamar University
 John Robert Weber III - Tulsa Junior College
 Barney Robert Melot - Central State University
 Darlene Louise Irvin - Washburn University
 Gayla Marie Barton - Mid America Vo-Tech
 Deborah Ann Brewer - East Central University
 Rebecca Ann Williamson - Seminole Junior College
 Marvilyn Elaine McManaway - University of Texas at Austin
 Donal Ray Williams - Indiana University
 Edith Elaine Wallace - Virgils Beauty College
 Patricia Carson - Seminole Junior College
 Richard Eugene Smith - S.W. Baptist Theological Seminary
 Thomas Michael Renyer - Cameron University
 Francis Marion Garrison - Seminole Junior College
 Angelique Rhodd Williamson - University of Oklahoma
 Christopher Bruce Marsh - Normandale Community College
 Stacie Diane O'Bright - East Central University
 John D. Baker - Western Oklahoma State College
 Jahn Eric Humphreys - Mississippi College School of Law
 Louana Gay Kennedy - Langston University
 Bennie Raymond Megah, Jr. - Albuquerque Tech-Vocational Inst.
 Beverly Sanford - East Central University
 Deborah Reinhardt - Texas Wesleyan University
 Kathleen Bea Goodman - Un. of Oklahoma College of Nursing
 Matthew Con Bearden - Northeastern State University
 Anita Hess - Kiamichi Vo-Tech
 Sandra Ann Anderson - Oklahoma Baptist University
 Lora Bell McHenry - Northeastern State University
 Sandra K. Lott - Carlow College
 Sharon K. Alexander - Rolla Area Vocational School
 Timothy Trenton Downing - S.W. Baptist Theological Seminary
 Don W. Staller - Parkland College
 Stacey Ann Nocktonick - Kansas State University •
 Richard Scott Walker - Dallas County Community College
 Betty Christina Burchette - OU School of Pharmacy
 Jill K. Bracebridge - Kansas State University
 Barbara Jean Gregg - Northeastern State University
 Kimberlynn Quinn - Oklahoma State University - Technical Branch
 Michael David Niles - University of Missouri - Columbia
 Robbie McClatchey - Un. of Oklahoma - Health Science Center
 Terry Lee Evans - University of Tulsa
 Arletta May Robinson - Rogers State College
 Debra Lynn Hall - Oklahoma Junior College
 Sharon Ruth Brinson - Eastern NM University - Roswell
 Deborah C. Leichter - Pima Medical Institute
 Gregory William Passmore - Florida Atlantic University
 Christopher Derrill Shay - University of Texas at Dallas
 Terri Elizabeth Shay - Richland College
 John Joseph Rose - University of Nevada - Las Vegas
 Jill Cynthia Mills - Murray State College
 Dianna L. Williams - Berean College of the Assemblies of God
 Michael Gene Smith - Seabury-Western Theological Seminary
 Donnie Wilson - Oklahoma State University

Scholarships were awarded to 60 Tribal members for a total of \$13,000.

Scholarship committee officials remind tribal members that Article 3 Section 1 (g) of the Citizen Band Potawatomi Constitution states that: "Any member who is enrolled after the effective date of this amendment (April 1989), who was not otherwise eligible for enrollment, shall not be eligible to participate in the scholarship or prosthetic programs which were developed from Judgment Funds awarded in Dockets 14-K, 29-J, 217, 15-M, 29-K, and 146."

Deadline for applications for the spring semester is December 15, 1990.



Tribal member visits B.A.B.E.S.

Steve Rhodd, son of Benjamin Rhodd, visited with our Substance Abuse B.A.B.E.S. staff recently. He has taken a year of leave with Penn. State to attend Oklahoma City University. He is doing graduate studies in the field of Special Education for Handicapped Indian Children, and he indicated that his class would be interested in attending one of the B.A.B.E.S. program in the area schools. "The B.A.B.E.S. Program which our tribe is currently involved," he said, "is an excellent example of what Indian people can do to help our Indian youngsters to become everything that our Creator originally intended for his Indian children to be, and with this program and others like it we will achieve this." Rhodd, center, is pictured above with B.A.B.E.S. workers David Rice, left, and Donette Littlehead, right.

Changes, activity noted recently at tribal museum

Museum Curator Esther Lowden has had a busy couple of months at the museum and gift shop, which has undergone some major changes.

On October 30, a grand opening was held for the new art gallery in the rear of the building (see photos and story elsewhere in this paper). The museum also had 277 visitors during the month of October, including St. Louis School which visited with grades K-4th.

"We have some new items in the gift shop," Esther said, "such as Tribal license plates, People of the Fire mugs, can coolers with the Tribal seal, and suncatchers with Tribal seal."

Esther also traveled to Regional Council meetings in Dallas, Denver, and Santa Clara, where "we had good sales" of shop items taken along for sale.

Fire Lake tournament numbers increase, fan letters praise staff, condition of course

Activity at Fire Lake Golf Course has continued to increase in the past few years. Golf pro John Lair reports that there were 126 golf tournaments this season at Fire Lake Golf Course, up 22 from previous year. In comparison, there were only 26 when John came to Fire Lake.

The reputation of the course has grown statewide as well as in the immediate area, as shown by this sampling of letters Lair has received:

To Fire Lake Golf Course Management:

I am a retired golfer who plays golf all over the metro area around Oklahoma City. I also play golf at Fire Lake once a week.

I want to compliment the staff, management, and greens helpers for the professional manner in which they manage a golf course. It ranks among the two courses around the area. I want to compliment the clubhouse staff for their courtesy and professional attitudes. The course is in the best shape it has been in the past few years.

Sincerely,

Larry C. Bryson
Choctaw, OK

Dear John:

I would like to express the appreciation of all 100 golfers who attended Metal Container's First Annual Golf Outing on October 24th and October 26th at your facility. You and your staff

are to be complimented for your courteous and helpful assistance in making our first outing a huge success.

We had contacted numerous golf courses in and around Oklahoma City and selected yours through your willingness to work with and assist us. There is no doubt that we made the right choice. We look forward to planning for next year's outing with you. Thank you once again for your efforts and patience.

Dave Norton
Operations Manager
Metal Container Corporation

Dear John:

Mr. John Brown of Baptist Hospital and myself again enjoyed playing your beautiful course last Friday. I wanted to take just a minute to compliment you on your courteous staff and the exceptionally well kept course.

It is always a pleasure to relax and enjoy the great game of golf, but more so, if in such an environment as you have created.

Fraternally,

Bill Young
President, F.O.P., Lodge 127

Dear John:

I would like to thank you and your staff for your professional assistance and courtesies which enabled General Motors Acceptance Corporation's employees to have a very enjoyable and successful golf tournament. All 30 participants expressed their

appreciation for the friendliness and helpfulness of you and your staff.

Again, thank you for providing the needed ingredients for a very successful event.

Sincerely yours,

Ron James

Dear Fellow Professional:

Just wanted to drop you a note about the fine condition of the golf course. Myself and two other PGA of America Professionals played your course recently and we were pleasantly surprised about the excellent shape of your greens and course. Also, your employees were very sociable and delightful to be around. I just thought you might like to know that is a pleasure to drive to Shawnee and play Fire Lake Golf Course, especially when the course is in such good shape. Keep us the good work and I look forward to seeing you in the future.

Sincerely,

Andrew P. Schaben
Head Golf Professional
Earlywine Park Golf Course
Chapter Director/Western
Chapter/PGA of America

Correction

Our apologies to new enrollee Matthew Brian Johnson for omitting his name from the HowNiKan.

Donations

B.W. Nearn, California - \$20
 Richard K. Wiles, California - \$5
 Grace Doyle, Colorado - \$5

TRIBAL TRACTS



Costumes, baked goods highlight Halloween fun

The Title VI Elders recently held their yearly Halloween party, bake sale and cake walk. The winners of the costume contest were Dexter Page, left, best dressed male, and Eva Jordan and Hazel Williamson, center, who tied for best dressed

female. At right is CHR employee Judy Woods, dressed for the party. A total of \$112.74 was raised during the bake sale and cake walk. Thanks were given to everyone who baked goodies and to Health Services for helping make it a fun time.

Tribal members and guests at recent Regional Council meetings

The following tribal members and guests attended the Dallas Regional Council meeting on Sept. 30, 1990:

Tribal Members

Esther Lowden
Jerrie & Vernon Peery
Geo. B. Melot
David B. Snell
Rose Marie Snell
Leo Lehman
Edith Spurlock
Aleta C. Holloway
Craig Anderson
Jerry L. Cartmill
John L. Anderson
Tom L. Anderson
Raymond Melot
Jim Haas
Christina & Katie Haas
Anthony Blackman
Doris Mitchell
Jason Mitchell
Janet Coffee
Joe P. Dorries
Joshua Dorries
B.J. Silva
Sybil Choate
Nancy Cleveland
Lori Cleveland
Bryan Cleveland
Ina Walker
Scott Walker
Jim Bruno
Peggy Malone
Buddy Mitchell
Cheri Hill
Graham Hill
Marisa Hill
John Dietrich
Helen Bloom
Joan Dorries
Donna Barnard
Marcella Johnson
Chris Shay
Jimmie Cavender

Guests

Billie J. Melot
Thomas E. Snell
Jane Lehman
Nila Cartmill
Rosa Linda Gomez

Fallan Cartmill
Evelyn Melot
Camille Tindle
Sasha Tindle
Cynthia L. Dorries
Richard Choate
Dennis Cleveland
Pam Walker
Linda Bruno
Dinah Walling
Fran Burdette
John Dietrich
Wayne Trotter
Hazel Ward
Gordon Pelozar
Judy Caveneder
Sheryl Barrett
Jary Dorries
Care Dorries
Robert Johnson

Denver, Colorado
Regional Council Meeting
October 28, 1990

Tribal Members

Grace Doyle
Connie Hering
Phoebe Hering
Marilyn Schroeder
Esther Lowden
Robert L. Sorrell
Deborah Galow
Jodie R. Holeman
Bradley Whitehead
Bryan P. Whitehead
Kathryn D. Leshar
Gerald L. Lewis
Paul D. Whitehead
Sharon Crouse
Robert L. Sorrell
Harley Gordon
Jeff Dunkle
Jason Sorrell
T. Neil Doyle
Jeff Doyle
Margaret Dunkle
Marlene J. Perez
David Perez
June Blooding
Mary Bost
Sam M. Mcollum
Phyllis Hagen

Everett Blakely
Elizabeth Blakely
Clarice Tatton
Joe A. Holeman
Lee Hail
Kevin D. Anderson
Paul K. Anderson
Barbara L. Smith
Nicoma Hail
Christina Hail
Penny Bishop
John Gibson
Helen Doyle
David James
Susan James
Grady James
Luwana L. Capra
Gladys Small
Louis J. Rauen
Douglas Gourley
Colene Hollowell
Betty Sue Seeley
Jeremy Seeley
Norma J. Goheen
Dorothy M. Spencer
Susan K. Spencer
Debbie G. Goheen
Lu Haskew
Rita Groess
Warren Ward
Robin L. Spencer
Kim Emmerich

Guests

Chet Doyle
Robert Weston
Norma Weston
Mary Ann Sorrell
Helena Pasionek
Carol Holeman
Keith Leshar
Marcie Crouse
Jason Crouse
Don Crouse
Mary Sorrell
Jason Sorrell
Barbara Wethci
Ralph Dunkle
Deanna English
Gene Tucker
Linda Tucker
Rosemary Blakely
E.H. Blakely
Curtis Tatton

Ione Holeman
Bill Hail
Bill Smith
Mary Ann Doyle
Dana Doyle
Anita C. SMith
Peggy Doyle
Linda James
Jeff Jowson
Karen Gourley
John Capra
D.K. Spencer
John Haskew
H. Groess

Santa Clara, California
Regional Council Meeting
November 3, 1990

Tribal Members

Sue Willmet Walker
Gerry Willmet
Hazel Fitzgerald
Judith Stewart
Blyth A. Young
Helen D. Sheppard
Mary Jo Sheppard
Beth Lamascus
Kim Lamascus
Vicki Kinsworthy
Johna Kinsworthy
Mary Yeager
U.F. Melot
Thomas G. Gregory, Jr.
Janiece Lamascus
Ruby Pike
Geoffrey P. Gonzales
Lula Mae Nadeau Shearer
Anzo Nadeau Nelson
Beatrice M. Molina
Louis Costello
Michele Green
Winzola Green
Jack Wooldridge
Debbie Foster
Amos Willmet
Betty Scoggins
Robert M. Young, Jr.
John M. Smith
Stanley Darling
Ruth Rhodd Dickman
Rev. Don Wisdom
Sandie Linville
Sally Carnevale
Charlene D'Amico

Gladys D'Amico
Nancy Feliciano
James Tarter
David F. Carney
Rita Wood Carney
Kevin D'Amico
Harold LaClair
Jonathan Pi-Gonzalez
Gail Clardy Pi-Gonzalez
Victoria Serrato
A. Veva Twigg
Harold Twigg
Harvey Curtis
Elizabeth Ann Kenny
Frank Castaneda
Robert Castaneda
Orvil Wisdom
Nadine Rhodd Smith
Martie Hague
Betty C. Dainty
Ceanne Hague
Steven Kenny
Theresa A. Johnson
Stephanie Kenny
Russell Lewis
Larry Higbee
Cara Higbee
Cori Higbee
Crystal Fehr
Kristina Massaro
Matt Veitenheimer
Esther Lowden
Ted Fronczak
Lola M. Fronczak
Suzanne L. Thomas
Nadine Kaley
Clara Curtis
Steve D. Castaneda
Kathleen Bowman
Susan Crohare
Sarah Crohare
Emily Crohare
John W. Twigg, Jr.
Lucille Lewis
Nikki Settle
Bonnie Roberts
Kathryn Wolfe
Michelle Torquato
Lisa Riddle
Erica Riddle
Kathie Miller
Anita Mena
Austin S. Field

Cathy Andrews
Mike Forester
Mary Maggio
Ann Mars Maggio
Deborah Wheeler
Judith E. Whitworth
Hellen E. Trout
Kandra Frank
Maxine Melot Forester
Delaine Good
Gary Melot

Guests

Lorraine Nickell
Marilyn Young
Mary L. Smith
Lea F. Gregory, Jr.
Sherry Darling
Joe Torquato
A.J. Kilpatrick
Riane Torquato
Josh Field
Barbara Field
Gale Andrews
Carol Forester
Andrew Forester
Carrie Melot
Suzanne Melot
Richelle Melot
Leonard Serrato
Becky Castaneda
Bob Crohare
Al Lewis
Linda Twigg
Angel Dennis
Janie Wisdom
Jock Smith
Frank Dickman
Juanita Wisdom
Lorene Linville
Pete Johnson
James Kenny
Russell Lewis
Armand D'Amico
Diana Tarter
Diane D'Amico
Nicole Sechnst
Thayme LaClair
Amaury Pi-Gonzalez
Kent Jensen
Joshua Amos Willmet
John R Sheppard
Robert Young
Mary Cull



In your opinion ...

Letter writers share accomplishments, seek information

Dear HowNiKan:

I am collecting and collating family sheets and information for the third and fourth addition of the family history of *Joseph Bertrand, His Ancestors and His Descendants*.

I would like to hear from any descendants of the following families.

Joseph McFarland, #709 on 1887 rolls. Great-grandson of Joseph Sr., grandson of Joseph Jr. and Elizabeth Ann Jackson, son of Samuel and Siraphena Rosalia McFarland nee Bertrand. Henrietta Clark nee Bertrand, daughter of Joseph Hamilton Bertrand and Helen Parsons, Grace B. Mitchner nee Merritt, daughter of James and Ann Philomine Merritt nee Bertrand; Mary Isabella Armstrong nee Clardy, Gertrude E. Collister nee Clardy and any Clardy descendants who have not already contacted me.

Also Christine Pauly as I have lost her address.

Please enclose a SASE business size envelope. This does not obligate anyone to purchase a book but I would like to make this last edition as complete as possible. Thank you and there will be request for more descendants as time permits. This a slow, time consuming job in order to get prime source information.

Sincerely,

Gladys L. Moeller
816 Cherokee, RR #2 Box 401
Oskaloosa, KS 66066

PS: I would like to remind all Tribal members to read their copy of Tribal Constitution. It is not the responsibility of the Tribal Rolls office to prove your descendancy or blood quantum. They will help in any way they can, but two people cannot possibly do the research needed to obtain primary source records. This is our responsibility. The 1863 roll and 1887 allotment rolls have been printed in the HowNiKan or passed out at Regional and

General Council meetings.

Kansas Vital Statistics started in 1911. Marriage records are in individual county clerk offices - usually 1855 on. Oklahoma vital records started in 1908. Marriage records in individual county clerks' office in county seat.

Catholic church records available in Jesuit Mission records from 1832 on through 1870. I have some of these, the baptismal records, and they are in process of being translated. I do not charge for my time except for reading microfilm plus copy and postage fees.

Just thought this should be clarified. No one has been removed from rolls just because their ID card shows ND.

Tribal teen chosen for special program

Dear Editor:

Please find enclosed information about a tribal member, Carrie Adams. She attended EIC V in Oklahoma City in June of this year.



Carrie Adams

American Indian Research and Development, Inc. held a three week educational program for gifted and talented American Indian and Alaskan Native students from across the United States this past summer at Oklahoma City University. Carrie Adams, a Citizen Band Potawatomi tribal member, was selected and honored to attend.

She was the only Citizen Band Potawatomi and the only Missourian to attend.

A total of 138 students representing 38 different tribes from across the United States were selected from over 430 applicants. Grades, community involvement, and questionnaires sent to each student's school officials help select natives for the course.

Nine areas of study were offered with Carrie selecting Computer Education as her major and Creative Writing as her minor. Other sessions provided were leadership training, tribal government, and problem-solving exercises.

Carrie, who is a junior at Nevada High School, has also been named to "WHO'S WHO AMONG AMERICAN HIGH SCHOOL STUDENTS" for her achievements. She is the daughter of Don and Terri Adams of Nevada, Missouri.

Sincerely,

Don Adams
Nevada, MO

McDonald, son guilty of taking bribes, violating tribal ethics

(From *Navajo Times*, Window Rock, Arizona, Oct. 18, 1990) - Suspended Navajo chairman Peter MacDonald and his son listened for almost an hour as a six-member jury ruled them guilty of 64 counts of taking bribes and violating tribal ethic laws.

MacDonald and his son, Rocky, remained expressionless as the jury was polled on each count, and except for one count against the elder MacDonald, the jury members agreed that the MacDonalds were guilty of all counts against them.

The elder MacDonald was found guilty on 41 of 42 counts while Rocky was found guilty on 23 counts filed against him.

Sentencing is scheduled for Monday and both MacDonalds face the possibility of heavy fines and tribal jail time. The conviction also places in doubt the elder MacDonald's continued pursuit of the presidency of the tribe.

The elder MacDonald faces the possibility of 21 years in tribal jail and fines of up to \$21,500. Val Jolley, his attorney, said he plans to ask the court to consolidate some of the charges.

But even if Jolley is successful, he admits that his client still faces the possibility of 10 years in tribal jail.

Window Rock District Court Judge Robert Yazzie also has the power, under tribal law, to remove MacDonald from the chairmanship and prohibit him from running for public office for four years.

Jolley said, however, there is some question whether Yazzie can do this. Under Jolley's interpretation of tribal law, the only way MacDonald can be removed from the chairmanship is by being impeached by a two-thirds vote of the tribal council.

As for his rights to run against former chairman Peterson Zah in the Nov. 6 general election, that question may be resolved when the tribe's election commission holds a special meeting to consider that question.

As for the younger MacDonald, Yazzie has already agreed to consolidate some of the charges but he still faces the possibility of 12 years in tribal jail and fines of \$12,000.

In actuality, however, legal experts with the tribe expect that if Yazzie does give either MacDonald jail sentences, it will be far less than that. They point out that while it is legal for tribal judges to give multi-year sentences for persons, convicted of committing a number of different crimes, sentences of more than a year or two are very rare.

Both MacDonalds have indicated they will appeal. Jolley said he will present a motion for a new trial but will not handle MacDonald's appeal because there are attorneys who just specialize in appeals.

If either MacDonald is given jail time, they would probably serve it in the Window Rock jail although Yazzie can allow the jail time to be served on weekends or other various arrangements that would allow the MacDonalds to work and serve time at the same time.

The jury only took about 20 hours to find the MacDonalds guilty of violating tribal ethic laws by accepting bribes and collecting kickbacks by threatening companies that did business or wanted to do business with the tribe.

The jury deliberation began after attorneys for the MacDonalds decided not to present any witnesses after the prosecution rested its case.

prosecution presented enough evidence to prove their case against the MacDonalds. He said the prosecution was also prepared to present several rebuttal witnesses and the defense felt it would be better to rest their case without presenting any witnesses.

The jury that deliberated on the fate of the MacDonalds was chosen by Yazzie and consisted of three Anglos, two Navajos and one Pueblo Indian.

The court kept information about the jury as secret as possible, refusing to give out any information about where the jury was being housed. But attorneys involved in the trial were apparently surprised by the shortness of the deliberations because Jolley and the special prosecutors were telling reporters it may be the end of the week before a decision was rendered.

On October 23, the MacDonalds are scheduled to go on trial once again, this time on charges they conspired and committed fraud against the tribe in the 1987 purchase of the Big Boquillas Ranch.

Mark Donatelli, one of the special prosecutors, said that trial is still scheduled to begin October 23. The elder MacDonald, however, will not be defended by Jolley in that one but by William Cooley, another attorney who has been involved with his legal defense since January.

Donatelli said he thought that the jury's verdict would send a message to tribal officials about the seriousness of the tribe "to root out corruption."

He said the special prosecutors are still waiting until the cases against the MacDonalds and suspended vice-chairman Johnny R. Thompson are concluded before pursuing cases against 20 to 30 other individuals.

The elder MacDonald and Thompson are scheduled to stand trial in December on charges of violating tribal election laws in 1986 by failing to report the names of individuals who contributed to their campaign.

Director named for construction management

David J. Matheson, an enrolled member of the Coeur d'Alene Indian Tribe of Plummer, Idaho, and its former chairman, has been named Director of the Office of Construction Management in the Department of the Interior.

Since February, Matheson has served as a special assistant to Gallegos in Interior's Office of Financial Management. Prior to his government service, he was chief executive officer of the Coeur d'Alene Development Corporation in Plummer, Idaho. From 1985 to 1989 he served in the same position with Puyallup International, Inc., Tacoma,

Wash. Beginning in 1981, he served for four years as elected chairman of Coeur d'Alene tribal government.

Matheson, 38, is a native of Plummer. He obtained a B.A. in 1974 from the University of Washington, and an M.B.A. in 1989.

In his new position, Matheson will be responsible for developing policy to improve Interior's Bureau of Indian Affairs facilities management programs, which consist of construction projects and the operation and maintenance of more than 3,400 government-owned buildings in 16 states.



Haskew named Artist of Year

The Indian Arts and Crafts Association (IACA) of Albuquerque, New Mexico, has chosen Denny Haskew as the 1991 Artist of the Year. A Citizen Band Potawatomi tribal member, Haskew is the 9th winner of the prestigious award. "Courage To Lead," pictured above, was the bronze sculpture picked by the panel of judges to best represent what the organization stands for. Previous winners include Bill Rabbit, Charles Pratt, Jean Bales and Virginia Stroud, among others. Haskew, who lives in Loveland, Colorado, will be one of four artists featured at a Christmas art show Dec. 1 and 2 at the Indian Territory Gallery in Sapulpa, Oklahoma.

People in old photos identified by relatives

The photos of the three men in the last *HowNiKan* were identified by Tribal member Christine Anderson Carlisle as, left to right, Charles David Anderson, Thomas Anderson and John Charles Anderson, sons of John Charles Anderson and Elizabeth Hardin Anderson.

Minnie Farrington of Macomb called to identify the ladies in the car as Mary Anderson Daniels, Margaret Anderson Smith, Elizabeth Anderson Madole, Julia Anderson McEvers and Minnie Anderson Burch.

However, a letter was also received from Norma Cummings Astle about the two photographs. She said:

"In reference to the unidentified pictures in the last issue of *HowNiKan*, I don't recognize the one of the three gentlemen, although the center one reminds me of early pictures of my grandfather, Andrew J. Cummings.

"The picture of the ladies in the car really rings a bell. One like it used to be in my grandmother's library table drawer. I used to go through and look at them.

"I only know three of the ladies. I have numbered them on the newspaper picture.

"No. 1 was Theresa Cummings (Aunt Tracy), wife of Andrew J. Cummings. No. 2 was her daughter, Fama Brookover, nee Fama Cummings. No. 3 was my mother, Etta Cummings, wife of Charles S. Cummings. The picture was taken in the side front yard of my grandparents' home west of Maud. Both Andy and Charlie are on the tribal rolls.

"I am unsure of the other ladies but would like to suggest they may be Brants, O'Brights or Welfelts.

"I have a picture of the sisters of Sacred Heart and the girls who were in boarding school at that time. The above mentioned Fama was a pre-teen at the time. Andrew and Theresa's children, Fama, Cora and Charles, all attended Sacred Heart.

"I enjoy reading the names of people I heard spoken of when I was a child in the *HowNiKan*. I wish I had listened better and remembered more.

Norma Cummings Astle
Yukon, Oklahoma"



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DENVER COLORADO REGIONAL COUNCIL

October 28, 1990

Westin Hotel Tabor Center



Business Committee member Hilton Melot visits with tribal members during lunch



Tribal member Penny Bishop tells group about services of the Indian Center in Denver



Lunch Line at Regional Council in Denver, Colorado



Esther Lowden presents Kathryn Lesh with a keychain for traveling farthest. Kathryn, a descendant of Chief Burnett, came from Glen Rock, Wyoming.

"The Indian Center in Denver, Colorado serves 20,000 Native Americans in the Denver Metro Area."



Esther Lowden presents a shawl she made to Gladys Small, 70, the oldest and wisest Potawatomi woman present



One year old Jeromy Seeley won a t-shirt for being the youngest enrolled Potawatomi at the meeting

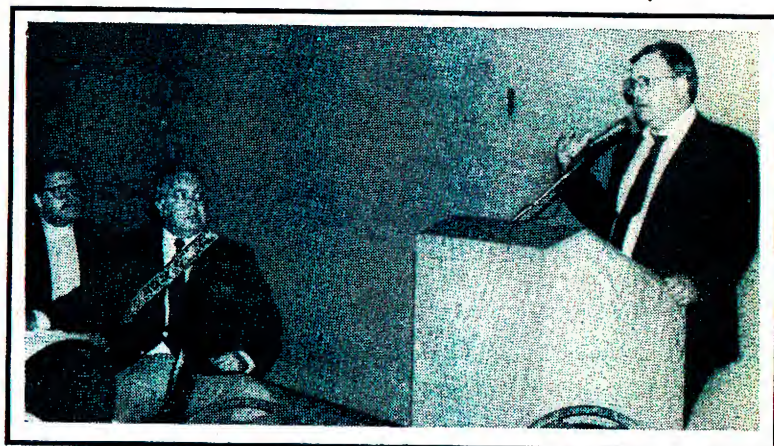


John Raven, left, wears the cap Chairman John Barrett gave him for being the oldest and wisest Potawatomi man present

SANTA CLARA, CALIFORNIA REGIONAL COUNCIL

November 3, 1990

Santa Clara Marriott



Tribal Administrator Bob Davis reports on tribal enterprises as tribal chaplain Norman Kikey and John Barrett look on.

Family Reunion

Pictured left are first cousins Erica Riddle, Gwyn Lewis, Emily Crohare, Harlan Lewis, and Sarah Crohare, all tribal members, hadn't seen each other since Christmas.



John Barrett presents Harlan Lewis, 6, a t-shirt for being the youngest boy at the meeting



Youngest girl, Erica Riddle, 14 months, gets a t-shirt from Rocky Barrett



Clara Curtis, 88, honored with shawl made by Esther Lowden. She was oldest and wisest Potawatomi at the meeting.



Russ Lewis traveled farthest and was presented a clock with the tribal seal by John Barrett. He traveled 350 miles from Arcadia, California

ST. MARYS

By Father Maurice Gailland

Diary Of The Potawatomie Mission Of St. Marys On The Lake



Pottawatomie Indian Agency in 1871 at St. Mary's Mission

July 1:

The fifth Sunday after Pentecost. In the morning there was Mass with hymns and a sermon in Potawatomie. In the evening there was benediction and a sermon in French.

July 2:

One of the Fathers went to the Indians across the river. He heard their confessions and on the following day he celebrated Mass there. Many approached the sacraments.

July 3-4:

Everything is as usual.

July 5:

There was mass and class. We received Hunter Kinsy amongst our students.

August 25:

Father Gailland heard confessions, because father Hoecken had gone the day before to visit the Indians across the river. We had Mass as usual.

August 26:

Sunday. There was Mass without hymns this morning. There was a sermon in English by Father Superior interpreted in Potawatomie by John Tipton.

August 27-28:

Everything is as usual. Joseph darling left for a while. The unfortunate news concerning the renewed wars in Europe reached us.⁸⁵ Hunter left.

August 29:

There was Mass and class. An Indian, by the name of Tohikwe is admitted to our school.⁸⁶ Mr. Darveau begins to work for us again.

August 30:

There was Mass and class. Hilary Nadeau left. An Indian, Kiya by name, is admitted.⁸⁷ The weather is cold. A good quantity of grapes is maturing.

August 31:

There was one Mass, and class as usual. Father Superior is sick. Father Hoecken returned from the other side of the river.

September 1:

Saturday. There was Mass, but no class.

September 2:

Sunday. There were three Masses, with singing at the last Mass, at which time there was a sermon in Potawatomie by Father Hoecken. In the evening there was benediction and a sermon in French. Francis Bourbonnais is admitted among the students. Wabansi, Francis

LaFromboise, and Casakon went home.

Two workmen arrived to put up chimneys. We received letters from Father de Smedt.⁸⁸ The planks for doors are brought from Westport.⁸⁹ Catherine Bergeron was baptized.⁹⁰

September 3:

There was Mass and class. The workmen began to construct ovens.

September 4:

There was Mass and class. We received a letter from Father de Smedt, a new superior, Father Durinek, and one Brother.⁹¹ Father Mass returned from the mission to the Winabagoes, and at the same time the mission to the Osage.⁹² The catechist, Francis Bourbonnais went to his people.⁹³

September 5:

There was Mass, class, and catechism class. An Indian, by the name of Joseph, an orphan, was admitted to our school.⁹⁴

September 6:

There was Mass and class as usual. We received a letter from Father de Smedt giving us the bill for those things which have been bought for the mission.

September 7:

There was Mass and class. Brother Regan left for part of Kansas in order to bring supplies.⁹⁵

September 8:

There was Mass but no class was held. Jakson, an Indian, arrived today.⁹⁶

September 9:

Sunday. In the morning everything went as usual. In the evening there was solemn supplication in honor of the Blessed Virgin Mary. There was a great crowd. The students, Francis LaFromboise, Hilary Nadeau, Wabansi, and Osskom, returned after being away for a while.⁹⁷

September 10:

There was Mass. There was school only in the morning. In the evening we gathered grapes. Mr. Blanchet arrived.⁹⁸ Joseph Darling returned.

September 11:

There was Mass and class. Mr. Bergeron arrived. The twelfth of September was the same as yesterday.

September 13:

There was Mass and class. Brother Regan arrived.⁹⁹ Everything is as usual on

September 15:

Saturday. There was no school.

September 16:

Sunday. There was Mass with hymns and a sermon in Potawatomie. There was also benediction and a sermon in French.

September 17-18:

There was Mass, class, and catechism class. William and Francis Darling went to their home.

September 19-20:

Everything is as usual.

September 21-22:

Same as yesterday. Father Hoecken went across the river.

September 23:

Sunday. There was Mass without singing. In the evening there was benediction. There was a sermon in French.

September 24:

There was Mass, class and catechism class.

September 25-26:

There was Mass and class.

September 27:

Today marks the arrival of Father Provincial with Father de Smedt. They are solemnly received.¹⁰⁰ The Indians went out to meet them with drums, guns, and horses.

September 28:

The visitation begins today.¹⁰¹ For the "Memorials" see the following page (Father Druinek, Superior).

September 29:

Reverend Father Provincial, Father de Smedt and Father Verreydt left today.¹⁰² It was decided that the Indians across the river should build themselves two churches.¹⁰³

September 30:

Sunday. There was Mass without singing. There was a sermon in Potawatomie. It was announced that a public and solemn dinner would be given to the Indians by Father Provincial.¹⁰⁴ In the evening there was benediction and a sermon in French.

October 1:

There was Mass. Almost all the students are absent because of the payment.¹⁰⁵ A student, Sem Ale, the son of a woman by the name of Sasape is received.¹⁰⁶

October 2:

There was Mass. Catechism class was held in the morning and evening. The Indians threatened to destroy the schools of Mr. Lykins. For this purpose¹⁰⁷ we all prayed in union to the Blessed Virgin.

October 3-4-5:

There was Mass and catechism class. A woman, Opuke by name, died.¹⁰⁸

October 6:

There was Mass.

October 7:

Sunday. There was Mass with hymns and a sermon in Potawatomie. In the evening there was benediction with a sermon in French. The great feast is announced.

October 8-9:

There was Mass and class. A woman was hired to look after the cleaning of the house. Horses are stolen at St. Marys.¹⁰⁹ The house for the school is pushed forward. The great feast for the Indians and the students was held today.

October 11-12-13:

There was Mass. Class was held on the eleventh. Mr. Darveau and Mr. Tremble arrived. Yesterday and today we heard the confessions of the boys and girls. Mr. Blachard left.

October 14:

Sunday. Father Gailland said two Masses. There was a sermon in Potawatomie. In the evening there was benediction and a sermon in French.

October 15-16-17:

There was Mass, class and a catechism class. (On the thirteenth, the uncle of Ocorrus arrived to work for us.)

October 18-19:

Everything is as usual. On the twentieth, Saturday, there was no class. Two students, David and Alexander Rodd arrived.¹¹⁰ Scandal is given by one of ours.¹¹¹

October 21:

Sunday. There was Mass with singing and a sermon in Potawatomie in the morning. There was no singing at Mass. There was a sermon in Potawatomie again in the evening. Brother Regan left.

October 22-23:

There was Mass and class.

October 24-25-26:

There was Mass and class. In the evening the students read from the Bible history for about half an hour.

October 27:

There as Mass this morning. Class was not held.

October 28:

Sunday. There was Mass this morning with a sermon in Potawatomie. In the evening there was benediction and a sermon in French.

October 29-30-31:

There was Mass and class. Mr. Darveau and Bergerson left.

November 1:

This is the Feast of all the Saints. Services were the same as Sunday.

November 2:

There was Mass but no class because we were lacking a place. The Fathers change their residence.¹¹²

November 3:

Saturday. Everything is as usual. Reverend Father Superior, two brothers, and a teacher arrived.¹¹³

November 4:

All is as usual.

November 5-6-7:

Everything is as usual. On the seventh an exhortation was given to the Nadames of the Sacred Heat.¹¹⁴

November 8:

The murmuring stopped.¹¹⁵

A Memorial left by Father Provincial after his visitation on the twenty-eighth day of September, 1849:

The Provincial is persuaded that nowhere is greater regularity required in the performance of those exercises prescribed by the Institute than in missions amongst the aborigines, where, if the soul grows tepid, courage will be lacking to surmount the immense and endless difficulties, and a lapse into evil will not be far away. He judged it well, therefore, to set down the following:

1. The hour of rising in the morning shall be 4:30 o'clock, and one of the Fathers shall make his meditation

ST. MARYS

By Father Maurice Gailland

*Diary Of The Potawatomie Mission
Of St. Marys On The Lake
Continued from page 8*

to six o'clock.
Father Gailland shall be the Spiritual
her, and the confessor of
Ours and of the nuns. He shall give
exhortation to both comm-
unities in the chapel twice a month,
he shall make note in a
book what is done in the consulta-
s.
Immediately after the arrival of
her Durinck with the two
Brothers, all who are in this house
at the same time go
through the eight day retreat, and
her fGailland will give
or direct the exercises.
Hereafter the tridium shall take place
tated intervals, and
the renovation of vows shall be made
the usual manner of
the society.
5. After the completion of the (new)
se, Ours shall have their
own refectory. Let a chapter of
apture be read at the beginn-
ing of the meal, and the Martyrology
he end, and let there
be the usual penances.
6. The Brothers shall read Rodrigues
ry day in the afternoon
from six till six-thirty o'clock; the
thers shall make their read-
ing from the Epitome of the Institute
accordance with the
wishes of our very Reverend Father
neral.
7. The bell shall be rung twice before
ner for the first and
second sermen.
8. Girls shall not be admitted to the
chen and all externs, as far
as it is possible, shall be kept out.
9. Father Hoecken shall be the
monitor of Father Durinck and
consultor of the house. At least once a
onth the consultors shall
meet with the Superior of the house.
shall also be a confessor
of Ours and the Pastor for the sur-
ounding aborigines. During
the first and fourth weeks of each
onth he shall exercise his
ministry amongs the congregation of
e Blessed Virgin
Immaculate. In his absence, Father
illand shall take his place.

10. The fourth Father, who will come,
shall, together with Father
Durinck, exercise chief control of the
school and he shall set as
minister.

11. Ours shall dwell in a house separte
from the school building,
and the natives shall be very rarely
admitted to the private
rooms of Ours. The Fathers should
have, each one, his own room.

12. Father Gailland shall collect the
points for the annual letters.

13. Let the work of the house be so
distributed among the Brothers
that each will have time for
spiritual exercises.

14. Greater cleanliness should bne
observed in the house, yard, etc.

Pigs and cows should be kept of of
the yard.

15. Our yard should be entirely sepa-
rated from the nuns' yard, and
no one shall visit the nuns without
the permission of the
Superior.

16. Father Hoecken shall visit the
Kansas tribe and arrange with
them for the sending of their boys
for instruction and for the
building of a chapel.

17. The consulters shall write to the
Reverend Father General and to
the Provincial at the appointed time,
and they shall state
whether these prescriptions are
being observed.

18. The summary of the Constitutions,
the common rules, the rules
of modesty and the letter of obedi-
ence shall be read publicly at
table every month.

These are the points which, at present, I
think should be observed.¹¹⁶

This 28th day of September, 1849 J.A.
Elet, Vice-Provincial of the Vice Province
of Missouri

November 9-10:

Everything is as usual.

November 11:

Sunday. We had Mass with singing and
a sermon in Potawatomie. In the evening
we had benediction with a sermon in
French.

November 12:

There was class. A student by the name

of Joseph arrived (he is an Indian of great
stature. He is called Nickabo.).¹¹⁷

November 13:

There was Mass, class, and catechism
class. A student arrived, the son of Mrs.
Frappe.¹¹⁸

November 14-15-16:

There was Mass, class, and catechism
class. Two marriages were revalidated.

November 17:

Saturday. There was Mass but no class.
An Indian student by the Name of
Nisswakwat arrived

November 18:

Sunday. There was Mass and a sermon
in Potawatomie, but there was no singing.
After dinner there was benediction and a
sermon in French. Two students, sons of
Mr. Perigora arrived. Samuel Allen
returned.¹¹⁹

November 19-20:

There was class and catechism instruc-
tion; there was also Mass. Everything is as
usual. All workmen are dismissed. During
these next few days all students will husk
corn in the fields.¹²⁰

November 21:

The Feast of the Presentation of the
Blessed Virgin Mary. There was Mass and
benediction. There was class and cat-
echism instructions.

November 22-23:

Everything is as usual.

November 24:

Saturday. There is Mass and class. The
two sons of Mr. Papin arrived with two
girls.¹²¹

November 25:

Sunday. At home everything is as
usual.

November 26-27-28-29:

There was Mass, class, and catechism
instruction. We had slight snowfall. The
next day it melted.

November 30:

There was Mass and class. We received
Mr. Lee, agent of the American govern-
ment. (He was the government agent for
our Indians and made an inspection of our
two schools.)¹²²

December 1:

Everything is as usual. A new student,
the son of Mr. Peter Bourbonnais, ar-
rived.¹²³

December 2:

The feast of Saint Francis Xavier. There
was Mass with benediction. There was

class.

December 3-4-5-6-7:

Everythin is as usual. On the seventh it
snowed. Father Gailland began his eight-
day retreat.

December 8:

The Feast of the Immaculate Concep-
tion of the Blessed Virgin Mary. There was
Mass and benediction.

December 9:

Sunday. There was Mass without
hymns. There was no sermon on account
of the cold. In the evening there was
benediction.

December 10-11-12-13-14-15:

Everythin is as usual. The Kansas River
is frozen over. This week the students,
Wabausi and Joseph Brouvert, were sent
home on account of sickness.

December 16:

Sunday. There was Mass with hymns.
There was a brief talk in Potawatomie. In
the evening there was benediction.

December 17:

There was Mass and class. The first
consultation was held about obtaining
gifts of medicines given so far and to be
given henseforth, and about the division
of the field between ourselves and the
Madames of the Sacred Heart.¹²⁴

December 18-19:

Everything is as usual. The snow has
wholly melted. Father Superior set out for
Kansas City. (He went to visit Colonel Lee,
the agent at Westport.)

December 20:

A student, S.B. Gouville arrived.¹²⁵

December 21-22-23-24:

Everything is as usual.

December 25:

Christmas Day. There was no midnight
Mass. In the morning as six o'clock there
was Mass, singing and a sermon in
Potawatomie. At the 10:30 o'clock Mass
there were humns and a second sermon in
Potawatomie. In the evening there was
benediction and a sermon in French.
Hilary Nadau, a student, arrived.

December 26:

Everything is as usual.

December 27:

Father During returned from Kansas.¹²⁶

December 28:

The Feast of the Holy Innocents. Ten
girls fervently received their first Holy
Communion.

December 29-30-31:

Footnotes

¹¹⁵The renewed war mentioned in this entry has reference
the revolution of 1848 that swept Matternick into exile,
d also the revolt in Paris. The workers and liberals of Paris
ited to drive the Orleanists into exile.

¹¹⁶Peter Tehikwe's name appeared among the number
ceiving the sacrament of Confirmation in 1859. He was
e adopted son of Pemikwe. See Records of First Com-
union and Confirmation—1851-
1887., op. cit., p. 13.

¹¹⁷Kiya's name appeared on the list of those confirmed
1881. Ibid., p. 4.

¹¹⁸Father DeSmet, the world famous Indian missionary,
as in St. Louis at this time.

¹¹⁹Wesport is just another name for Kansas City.

¹²⁰Catherine—daughter of Bergeron and Sette Watchke—
week old. Sponsor is Sara Lengthon." Liber Baptismorum,
p. cit., pp. 239-240.

¹²¹Reverend Father Provincial at this time was Father
et, and Father DeSmet was his assistant. The Brother that
as expected to accompany them did not arrive, as we shall

learn from a later entry.

¹²²"In April of 1849, Father Ignatius Maes accompanied
by Father John Baptist Mieg, left St. Louis for the Winnebago
country which lay north of St. Paul." Garraghan, op. cit., II,
470.

The purpose of this journey was to locate a favorable site
for a mission and manual labor school among the
Winnebagoes. About seventy-seven miles above St. Paul,
Father Maes met the government agent, General Fletcher,
and some Winnebago chiefs. These chiefs who invited the
Fathers a short time before to establish a school were now
ill-disposed to the plan; the reason they gave for their
change of heart was the failure to receive from the gov-
ernment a certain tract of land a few miles distant from the
Sauk rapids. Father Maes and Mieg had to give up the plan
of establishing a mission, therefore, because of the instability
of these Indians. In 1863 the Winnebagoes were removed

from Minnesota and finally settled in northeastern Nebraska.
See Garraghan, op. cit., II, 470-473.

¹²³Francis Bourbonnais hauled supplies for the mission.
In Father Duerinck's diary it is recorded that Bourbonnais
hauled supplies to the mission from Weston for ninety cents
a hundred pounds.

¹²⁴Joseph was the son Mosepenet. Records for First
Communion and Confirmation—1851-1887, op. cit., p. 13.

¹²⁵"Part of Kansas" means Kansas City, Missouri.

¹²⁶Andrew Jackson's name appears on the list of Indians
in the sub-agency of the Osage River, October 14, 1842.
Jackson, a non-Catholic, suggested to Agent Wise in 1858
that the Catholic's and Baptist's schools be allowed each a
half-section. This suggestion was followed out in the treaty
of 1861. Garraghan, op. cit., II, 672.

¹²⁷It is interesting to note that one of the counties in
Kansas is called Wabaunsee and named after Wabansi.

¹²⁸Father Gailland does not give the first name of Mr.
Blanchet. In the hierarchy of the Catholic Church the name
Blanchet was prominent at this time. The Archbishop of

ST. MARYS

By Father Maurice Gailland

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Of St. Marys On The Lake
— Footnotes —

Oregon City was Norbert Blanchet, and the Bishop of Walla Walla was Magloire Blanchet. Perhaps this Blanchet was related to them.

99 Brother Regan arrived from Kansas City with a load of supplies.

100 "The Indians, many of whom had crossed from the north side of the river for the occasion, formed an escort to conduct the three Fathers, the march being enlivened by beating of drums and volleys of musketry in honor of the distinguished visitors." *Ibid.*, II, 614.

101 Once every year the Provincial of the Society of Jesus makes a visit to the various houses under his care. The term "visitation" is used to denote this visit.

102 Father Verreydt was relieved of his onerous task as superior of the Missions. For the next ten years he was pastor of St. Thomas Church in St. Louis. In 1859 he was transferred to Cincinnati, and lived there for the remaining years of his life. He died on March 1, 1883, at the advanced age of eighty-six, and in the sixty-second year of his religious life. "He was the last survivor of the founders of the Missouri Province, as he was the last of those men who were present with him at the beginning of St. Mary's Mission." O'Connor, *op. cit.*, p. 67.

103 The two chapels were built under the direction of Thomas MacDonnell. One church was built at Mechgamunag, "located in what is now Mission Township, Shawnee County, about twenty miles from St. Mary's in the southeastern corner of the reserve, and just a little south of Shunganunga Creek." This chapel was called St. Joseph's. The other chapel was erected at Mission Creek. "Mission Creek was a settlement on the creek of the same name and was located about where stands today the town of Dover in Shawnee County, seventeen miles southeast of St. Mary's. The Chapel built here received the title of St. Mary's of the Valley and later Our Lady of Sorrows." *Ibid.*, p. 67.

104 Father Elet, the Provincial, ordered a barbecue to be held for all the Indians, the school boys included, for October 10th.

105 This payment refers to the annuities given to the Indians by the Government. Father Gailland in 1850 described the acceptance of the treaty concerning the reserve

at St. Mary's. In this respect he cites Father Verreydt as saying to the Indians; "The annuities which you have been receiving are almost at an end, and in a short time you will be unable to purchase the first necessities, as food and blankets." M. Gailland, *Catholic Mirror*, November 9, 1850, cited in Garraghan, *op. cit.*, II, 598.

108 "October 6—burial of Therese Opuke—widow—around 32 years of age. Received last Sacraments of the church—died yesterday. G. T. Hoecken, S.J." *Liber Sepulturarum*, *op. cit.*, p. 136.

109 The gold-searchers on their way to California were reported for stealing horses. Perhaps some of these adventurers stole horses from St. Marys Mission.

110 The arrival of these two brothers increase the attendance to twenty students.

111 The nature of the scandal, and the party guilty of giving the scandals are unknown.

112 When the Fathers moved into the new building their old living quarters were used as a dormitory, dining hall, school house and study hall. The new Jesuit residence was east of the other buildings. O'Connor, *op. cit.*, p. 64.

113 The Father Superior was Father Duerinck; the two brothers were Daniel Doneen and Sebastian Schlienger. The lay teacher was a Mr. Ryan.

114 An exhortation, as the term is used here, is a sermon urging someone to a greater love and service of God. Father Gailland was assigned to give these exhortations.

115 We can only conjecture about the meaning of this entry. Possibly Father Gailland refers to the murmuring of the Kansas Indians who did not receive as much food or clothing from the Fathers of the mission as in former days. Before the Fathers had a large number of students, they could manage to give to these Indians, but after the growth of the mission it was not possible to pass out food so generously.

116 This translation was rendered by Father John O'Connor, S.J., in his *Jesuits of the Kaw Valley*, *op. cit.*, pp. 68-70.

117 The student enrollment is increased to twenty-one. Joseph Mickabo was confirmed in 1851. Cf. *Records of First Communion and Confirmation—1851-1887*, *op. cit.*, p. 4.

118 J. B. Frappe was among the few white settlers at St. Marys at this time. He received the spiritual ministries of the Jesuits. Garraghan, *op. cit.*, III, 36.

119 Samuel Allen may be the Captain Allen mentioned in Lowe's "Recollections of Fort Riley." "There was one family at the bridge across the Little Blue, 19 miles east of the Catholic mission and the Pottawatomie village of St. Marys 52 miles east, where good Father Duerinck had established a college and was gathering in the young Potawatomes and teaching them with admirable success to become good citizens. Here Mr. Bertrand kept the only store worth the name between Riley and Leavenworth. Captain Allen's store at Silver Lake, the Potawatomi homes and eating places at Hickory Point finish the list of settlements save here and there at long intervals a squatters shanty." Percival G. Lowes. "Recollections of Fort Riley," *Kansas Historical Collection*, VII, 106.

120 During the busy period school was dispensed with and the students worked in the fields.

121 It is interesting to note that Helen Papin was the mother of the former Vice-President of the United States, Charles Curtis. She a Kansas mixed blood belonging to the tribe that settled near Soldier Creek. Charles Curtis was baptised on April 15, 1860, by Father Dumortier of St. Mary's Mission. See Garraghan, *op. cit.*, II, 618.

122 Colonel Lee was cordially received and shown about the school. Father Duerinck, the superior did not fail to return the compliment by visiting Colonel Lee at Westport a short time after Lee's visit to the mission.

123 Bourbonnais is a common name at this time in and near the mission. The new student increases the attendance of the school to twenty-three.

124 Because there were no professional doctors on the mission at this time, Father Hoecken and Brother Mazzella gave whatever medical care and medicine that they could administer. Father Hoecken put in a claim to the government for compensations for medicines and medical services given to the Indians during the cholera of 1849.

125 The name Gonville appears only once in the *Records of First Communion and Confirmation—1851-1887*. He was undoubtedly a French mixed-blood.

Journalist urges throwing Columbus Day overboard, changing name of holiday to Native American Day

(From *The Lakota Times*, Oct. 23, 1990.) - A move is underway to throw Columbus overboard and declare the day named for him National Native American Day instead.

Tim Giago, noted columnist and publisher of the *Lakota Times* newspaper, called on America to imitate the state of South Dakota in time for the 500th anniversary of Columbus' arrival in the West Indies. Giago made his comments as keynote speaker at the Denver Indian Center's second annual Humanitarian Awards Banquet.

"I'm going to issue a challenge like I did to South Dakota Governor Mickelson last year, to everybody in this room," Giago said. "I want all of you to understand that we can make a difference if we all stand together."

"Nineteen ninety-two is the 500th anniversary of Columbus. For most Indian people it is a day of mourning. I would like to challenge everybody in this room to fight in every way that they can to make 1992 a National Year of Reconciliation between the indigenous peoples of this nation and all other races."

"I would like to challenge all the people in this room to help the President of the United States to proclaim 1992 a National Native American Day on the Columbus Day of 1992."

"I would like to ask all Native Americans and non-Indians in this room to join me in 1992 in converging on Washington D.C. to hold a national day of mourning with as many Indian people and supporters as we can get to the nation's capital to help us fight for the things I've just asked for."

A woman in the audience cried out "We'll be there!" and the audience broke into applause.

South Dakota replaced Columbus Day with Native American Day on its calendar of holidays this past month, as part of the Year of Reconciliation between Indians and whites declared by Gov. George Mickelson at Giago's prodding.

Not long into this year, Giago wrote in his column, "Notes From Indian Country," that he never expected to see the changes in attitude toward Indians now taking place in the state where he was born. He thinks the time is at hand for changes in the rest of the nation as well, beginning with its attitude toward Columbus Day. Many Native Americans refer to Columbus' so-called discovery of the New World as the first day of the European intervention or "invasion."

Giago also called on Native Americans to reconcile among themselves.

"We cannot survive as Indian nations until we unite," he said. "We've got to put behind us the pettiness, the bickering, the tribal corruption, the internal prejudices, and all of the things that have ripped us apart as Indian nations. We don't have the numbers to be divided."

He also predicted that the 1990s would see Native Americans moving ahead whatever the descendants of Columbus decide.

"In the 1990s, I would like everybody here to listen very carefully, because what I'm going to talk about sometimes upsets people. In the 1990s you're going to see emerging nations in America, the Indian nations."

"You're going to see Indian nations asking for the sovereignty that was taken from them. Sovereignty they had long before 1492."

"Having been educated in the American school system, perhaps you might consider almost sacrilegious for Indian tribes to suggest anything like sovereignty. Why? We were sovereign nations. We signed treaties with the United States government."

"One thing that differentiates American Indians from all other minorities in the United States is that we are the only people in America that have legal binding treaties between us and the United States."

"We have clearly defined borders and boundaries that set our lands apart. No other minority in the United States can say that. Whereas other minorities in the United States are striving for assimilation, the Indian people are not. We're not looking for separation but we are looking for our own sovereign Indian nations..."

"America has failed us in a lot of ways. But one thing you won't find in Indian Country is a lot of hatred and bitterness because of it."

"I think all of us feel that this time right now when so many changes are sweeping across the world, when countries that were once dominated by dictatorships and communism are now becoming democratic nations, it is time for America to start looking at its indigenous peoples. Not with pity, not with charity, but as people with nations, that have been here since time immemorial."

Those who would buy the earth must care for it

In 1854 Chief Seattle of the Puget Sound Indians was asked to sell a large area of land in what now Washington state. He and his people were also promised a reservation by President Franklin Pierce. Here is Chief Seattle's reply, one of the most beautiful statements on the environment ever made.

How can you buy or sell the sky, the warmth of the land? The idea is strange to us. If we do not own the freshness of the air and the sparkle of the water, how can you buy them? Every part of the earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing, and humming insect is holy in the memory and experience of my people. The sap which courses through the trees carries the memory of the red man.

The white man's dead forget the country of their birth when they go to walk among the stars. Our dead never forget this beautiful earth, for it is the mother of the red man. We are a part of the earth and it is a part of us. The perfumed flowers are our sisters; the deer, the horse, the great eagle, these are our brothers. The rocky crests, the juices in the meadows, the body heat of the pony, and the man — all belong to the same family.

So, when the Great Chief in Washington sends word that he wishes to buy our land, he asks much of us. The Great Chief sends word he will reserve a place so that we can live comfortably to ourselves. He will be our father and we will be his children. So we will consider your offer to buy our land. But it will not be easy. For this land is sacred to us.

This shining water that moves in the streams and the rivers is not just water but the blood of our ancestors. If we sell you land, you must remember that it is sacred, and you must teach your children that it is sacred and that each ghostly reflection in the clear water of the lakes tells of events and memories in the life of my people. The water's murmur is the voice of my father's father.

The rivers are our brothers. They quench our thirst. The rivers carry our canoes, and feed our children. If we sell you our land, you must remember, and teach your children, that the rivers are our brothers, and yours, and you must henceforth give the rivers the kindness you would give any brother.

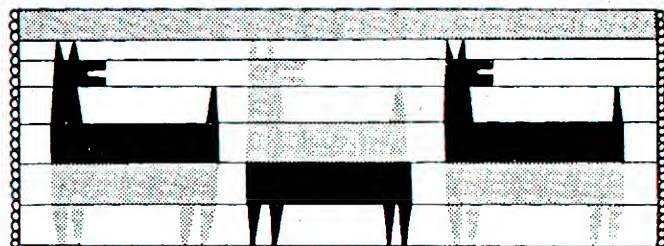
We know that the white man does not understand our ways. One portion of land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother but his enemy, and when he has conquered he moves on. He leaves his fathers' graves and his children's birthright is forgotten. He eats his mother, the earth, and his brother, the sky, as things to be bought, plundered, sold like sheep or bright beads. His appetite will devour the earth and leave behind only a desert.

I do not know. Our ways are different from your ways. The sight of your cities pains the eyes of the red man. But perhaps it is because the red man is savage and does not understand.

There is no quiet place in the white man's cities. No place to hear the unfurling of leaves in spring, or the rustle of an insect's wings. But perhaps it is because I am savage and do not understand. The clatter only seems to insult the ears. And what is there to life if a man cannot hear the lonely cry of the whippoorwill or the arguments of the frogs around a pond at night? I am a red man and do not understand. The Indian prefers the soft sound of the wind darting over the face of a pond, and the smell of the wind itself, cleansed by rain or scented with the pine cone.

The air is precious to the red man, for all things share the same breath; the beast, the tree, the man, they all share the same breath. The white men, they all share the same breath. The white man does not seem to notice the air he breathes. Like a man dying for many days, he is numb to the stench. But if we sell you our land, you must remember that the air is precious to us, that the air shares its spirit with all life it supports. The wind that gave our grandfather his first breath also received his last sigh. And if we sell you our land you must

What is man without the beasts? If all the beasts were gone, man would die from a great loneliness of spirit. For whatever happens to the beasts, soon happens to man. All things are connected.



keep it apart and sacred, as a place where even the white man can go and taste the wind that is sweetened by the meadow's flowers.

So we will consider your offer to buy our land. If we decide to accept, I will make on condition. The white man must treat the beasts of this land as his brothers.

I am savage and do not understand any other way. I have seen a thousand rotting buffaloes on the prairie, left by the white man who shot them from a passing train. I am savage and do not understand how the smoking iron horse can be more important than the buffalo that we kill only to stay alive.

What is man without the beasts? If all the beasts were gone, man would die from a great loneliness of spirit. For whatever happens to the beasts, soon happens to man. All things are connected.

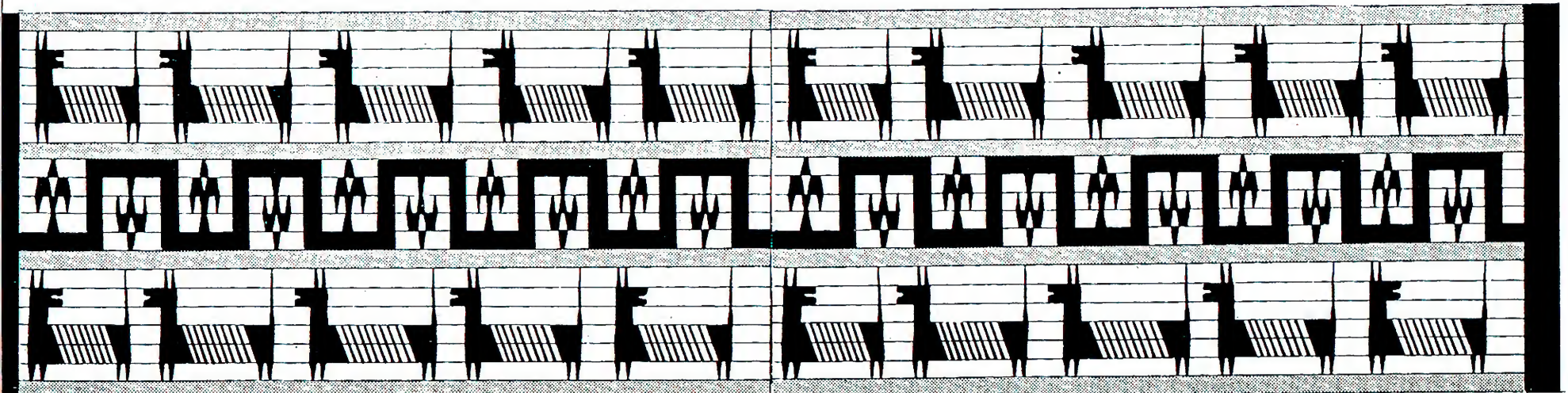
You must teach your children that the ground beneath their feet is the ashes of our grandfathers. So that they will respect the land, tell your children that the earth is rich with the lives of our kin. Teach your children what we have taught our children, that the earth is our mother. Whatever befalls the earth, befalls the sons of the earth. Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself.

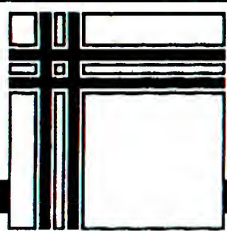
Even the white man, whose God walks and talks with him as friend to friend, cannot be exempt from the common destiny. We may be brothers after all. We shall see. One thing we know, which the white man may one day discover — our God is the same God. You may think now that you own Him as you wish to own our land; but you cannot. He is the God of man and his compassion is equal for the red man and the white. The earth is precious to him, and to harm the earth is to heap contempt upon its Creator. The Whites, too, shall pass; perhaps sooner than all other tribes.

Contaminate your bed, and you will one night suffocate in your own waste.

But in your perishing, you will shine brightly, fired by the strength of the God who brought you to this land and for some special purpose gave you dominion over this land and over the red man. That destiny is a mystery to us, for we do not understand when the buffalo are slaughtered, the wild horses are tamed, the secret corners of the forest heavy with the scent of many men and the view of the ripe hills blotted out by talking wire. Where is the thicket? Gone. Where is the eagle? Gone.

— From *The College Disgest*





TREATIES: Potawatomi Treaty of 1832

Articles of a treaty made and concluded at Camp Tippecanoe, in the State of Indiana, this twentieth day of October, in the year of our Lord one thousand eight hundred and thirty-two, between Jonathan Jennings, John W. Davis and Marks Crume, Commissioners on the part of the United States of the one part, and the chiefs and Head-men of the Potawatamie Tribe of Indians of the Prairie and Kankakee, of the other part.

ARTICLE I. The said Potawatamie Tribe of Indians cede to the United States the tract of land included within the following boundary, viz:

Beginning at a point on Lake Michigan ten miles southward of the mouth of Chicago river; thence, in a direct line, to a point on the Kankakee river, ten miles above its mouth; thence, with said river and the Illinois river, to the mouth of Fox river, being the boundary of a cession made by them in 1816; thence, with the southern boundary of the Indian Territory, to the State line between Illinois and Indiana; thence, north with said line, to Lake Michigan; thence, with the shore of Lake Michigan, to the place of beginning.

ARTICLE II. From the cession aforesaid the following tracts shall be reserved to wit:

Five sections for Shaw-waw-nas-see, to include Little rock village.

For Min-e-maung, one section, to include his village.

For Joseph Laughton, son of Wais-ke-shaw, one section, and for Ce-na-ge-wine, one section, both to be located at Twelve Mile Grove, or Na-be-na-qui-nong.

For Claude Laframboise, one section, on Thorn creek.

For Maw-te-no, daughter of Francois Bourbonnois, jun. one section, at Soldier's village.

For Catish, wife of Francis Bourbonnois, sen. one section, at Soldier's village.

For the children of Wais-ke-shaw, two sections, to include the small grove of timber on the river above Rock village.

For Jean B. Chevallier, one section, near Rock village; and for his two sisters, Angelique and Josette, one half section each, joining his.

For Me-she-ke-ten-o, two sections, to include his village.

For Francis Le Via, one section, joining Me-she-ke-ten-o.

For the five daughters of Mo-nee, by her last husband, Joseph Bailey, two sections.

For Me-saw-ke-qua and her children, two sections, at Wais-us-kuck's village.

For Sho-bon-ier, two sections, at his village.

For Josette Beaubien and her children, two sections, to be located on Hickory creek.

For Therese, wife of Joseph Laframboise, one section; and for Archange Pettier, one section, both at Skunk Grove.

For Mau-it-to-qua and son, one half section each; for the children of Joseph Laframboise, one section, at Skunk Grove.

For Washington Bourbonnois, one section, joining his mother's reservation (Calish Bourbonnois).

For Ah-be-te-kezhic, one section, below the State line on the Kankakee river.

For Nancy, Sally, and Betsey Countreman, children of En-do-ga, one section, joining the reserves near Rock village.

For Jacque Jonveau, one section, near the reservation of Me-she-ke-ten-o.

For Wah-pon-seh and Qua-qui-to, five sections each, in the Prairie near Rock village.

The persons to whom the foregoing reservations are made, are all Indians and of Indian descent.

ARTICLE III. In consideration of the cession in the first article, the United States agree to pay to the aforesaid Potawatamie Indians, an annuity of fifteen thousand dollars for the term of twenty years. Six hundred dollars shall be paid annually to Billy Caldwell, two hundred dollars to Alexander Robinson, and two hundred dollars to Pierre Le Clerc, during their natural lives.

ARTICLE IV. The sum of twenty-eight thousand seven hundred forty-six dollars, shall be applied to the payment of certain claims against the Indians, agreeably to a schedule of the said claims, hereunto annexed.

The United States further agree to deliver to the said Indians, forty-five thousand dollars in merchandise immediately after signing this treaty; and also the further sum of thirty thousand dollars in merchandise is hereby stipulated to be paid to them at Chicago in the year 1833.

There shall be paid by the United States, the sum of one thousand four hundred dollars to the following named Indians, for horses stolen from them during the late war, as follows, to wit:

To Pe-quo-no, for two horses, eighty dollars.....\$80

To Pa-ca-cha-be, for two ditto, eight dollars.....80

To Shaw-wa-nas-see, for one ditto, forty dollars....40

To Francis Sho-bon-nier, for three ditto, one hundred and twenty dollars...120

To Sho-bon-ier, or Cheval-ier, for one ditto, forty dollars...40

To Naw-o-kee, for one ditto, forty dollars...40

To Me-she-ke-ten-o, for one ditto, forty dollars....40

To Aun-take, for two horses, eighty dollars...80

To Che-chalk-ose, for one ditto, forty dollars...40

To Naa-a-gue, for two ditto, eighty dollars...85

To Pe-she-ka-of-le-beouf, one ditto, forty dollars...40

To Naw-ca-a-sho, for four ditto, one hundred and sixty dollars...160

To Nox-sey, for one ditto, forty dollars...40

To Ma-che-we-tah, for three ditto, one hundred and twenty dollars...120

To Masco, for one ditto, forty dollars...40

To Wah-pou-seh, for one horse, forty dollars...40

To Waub-e-sai, for three ditto, one hundred and twenty dollars...120

To Chi-cag, for one ditto, forty dollars...40

To Mo-swah-en-wah, one ditto, forty dollars...40

To She-bon-e-go, one ditto, forty dollars...40

To Saw-saw-wais-kuk, for two ditto, eight dollars...80

The said tribe having been the faithful allies of the United States during the late conflict with the Sacs and Foxes in consideration thereof, the United States agree to permit them to hunt and fish on the lands ceded, as also on the lands of the Government on Wabash and Sangamon rivers, so long as the same shall remain the property of the United States.

In testimony whereof, the commissioners, and the chiefs, head men, and warriors of the said tribe, have hereunto set their hands, at the place and on the day aforesaid.

Jonathan Jennings,

John W. Davis,

Marks Crume,

Ah-be-te-ke-zhic, his x mark,

Shaw-wa-nas-see, his x mark,

Wah-pon-seh, his x mark,

Caw-we-saut, his x mark,

Shab-e-neai, his x mark,

Pat-e-go-shuc, his x mark,

Aun-take, his x mark,

Me-she-ke-ten-o, his x mark,

Shay-tee, his x mark,

Ce-na-je-wine, his x mark,

Ne-swa-bay-o-sity, his x mark,

Ke-wah-ca-to, his x mark,

Wai-saw-o-ke-ah, his x mark,

Chi-cag, his x mark,

Te-ca-can-co, his x mark,

Chah-wee, his x mark,

Mas-co, his x mark,

Sho-min, his x mark,

Car-bon-ca, his x mark,

C-gouse, his x mark,

Ash-ke-wee, his x mark,

Ka-qui-tah, his x mark,

She-mar-gar, his x mark,

Nar-ga-to-nuc, his x mark,

Puc-won, his x mark,

Ne-be-gous, his x mark,

E-t-wan-a-cote, his x mark,

Quis-e-wen, his x mark,

Wi-saw, his x mark,

Pierish, his x mark,

Co-van-in, his x mark,

Wash-is-kuck, his x mark,

Ma-sha-wah, his x mark,

Capt. Heeld, his x mark,

Man-itoo, his x mark,

Ke-me-gu-bee, his x mark,

Pe-shuc-kee, his x mark,

No-nee, his x mark,

No-che-ke-se-qua-bee, his x mark,

She-bon-e-go, his x mark,

Mix-e-maung, his x mark,

Mah-che-wish-a-wa, his x mark,

Mac-a-ta-be-na, his x mark,
Me-gis, his x mark,
Mo-swa-en-wah, his x mark,
Ka-che-na-bee, his x mark,
Wah-be-no-say, his x mark,
Mash-ca-shuc, his x mark,
A-bee-shah, his x mark,
Me-chi-ke-kar-ba, his x mark,
Nor-or-ka-kee, his x mark,
Pe-na-o-cart, his x mark,
Quar-cha-mar, his x mark,
Francois Cho-van-ier, his x mark,
Ge-toc-quar, his x mark,
Me-gwun, his x mark,
Ma-sha-ware, his x mark,
Che-co, his x mark,
So-wat-so, his x mark,
Wah-be-min, his x mark.

Signed in the presence of-

John Tipton,

Th. Jo. Owen, United States Indian agent,

J. Be. Beaubien,

B. H. Laughton, interpreter,

G. S. Hubbard, interpreter,

William Conner, interpreter,

Thomas Hartzell,

Meadore B. Beaubien,

James Conner,

Henry B. Hoffman.

After the signing of this treaty, and at the request of the Indians, three thousand dollars was applied to the purchasing of horses; which were purchased and delivered to the Indians by our direction, leaving the balance to be paid in merchandise at this time, forty-two thousand dollars.

Jonathan Jennings,

J.W. Davis,

Marks Crume,

Commissioners.

It is agreed, on the part of the United States, that the following claims shall be allowed, agreeably to the fourth article of the foregoing treaty, viz:

To Gurdon S. Hubbard, five thousand five hundred and seventy dollars.

Samuel Miller, seven hundred and ninety dollars

John Bt. Bobea, three thousand dollars.

Robert A. Kinzie, four hundred dollars.

Jacque Jombeaux, one hundred and fifty dollars.

Jacque Jombeaux, senior, fifteen hundred dollars.

Medad B. Bobeaux, five hundred and fifty dollars.

Noel Vasier, eighteen hundred dollars.

Joseph Balies, twelve hundred and fifty dollars.

Joseph Shawnier, one hundred and fifty dollars.

Thomas Hartzell, three thousand dollars.

Bernardus H. Lawton, three thousand five hundred dollars.

George Walker, seven hundred dollars.

Stephen J. Scott, one hundred dollars.

Cole Weeks, thirty eight dollars.

Timothy B. Clark, one hundred dollars.

George Pettijohn, fifty dollars.

Thomas Forsyth, five hundred dollars.

Antoine Le Clerc, fifty-five dollars.

James B. Campbell, fifty-three dollars.

John B. Blackstone, sixty dollars.

Alexander Robinson, ninety-one dollars.

Francis Bulbona, jr. one thousand dollars.

John Bt. Chevalier, six hundred and sixty dollars.

Joseph La Frambois four hundred and forty-one dollars.

Leon Bourasau eight hundred dollars.

Peter Menard, jr. thirty-seven dollars.

Joseph Shoemaker, eighteen dollars.

Tunis S. Wendell one thousand dollars.

F. H. Countreman, forty dollars.

Samuel Morris, one hundred and forty dollars.

William Conner, two thousand dollars.

John B. Bourie, twelve hundred dollars.

Jonathan Jennings,

J.W. Davis,

Marks Crume, Commissioners.

Grand Opening Tribal Museum & Gift Shop Art Gallery

New tribal art gallery opens to rave reviews

Tribal employees, officials and others attending the Grand Opening of the Tribal Art Gallery in the rear of the museum and gift shop building were greeted with a shopper's paradise for art lovers. Spotlit under specially-installed lighting are a wealth of original paintings, pottery, limited edition prints and other artwork by Indian artists, including Tribal members. Curator Esther Lowden

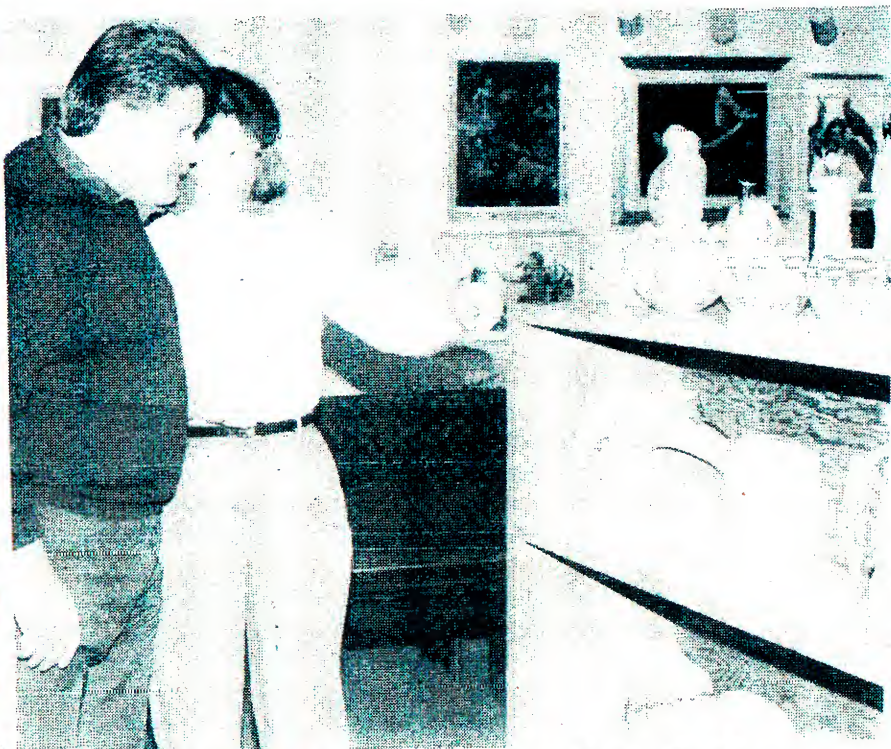
reports that there have been "a lot of lookers" in the new gallery as well as good sales of pottery, sandstone sculpture and prints by Woody Crumbo and Kelly Haney. Many of the prints and paintings had never before been on display in the crowded gift shop, and even regular shoppers did not know they were available. Many of the items on display and for sale are by Tribal members, Esther stressed. Tribal members are urged to visit the gallery and pick out that special, one-of-a-kind gift there.



John Robinson, Cushing,
Displays His Company's
Bronzed Pieces



Connie and Esther Served Delicious Cookies And Punch To Visitors



Mr. and Mrs. Norman Kiker Discuss Pottery Display



Mr. and Mrs. Hilton Melot Admire Woody Crumbo Prints

NATIONAL NEWS

Inouye urges respect in government-to-government relations

(From *Masinaigan, A Chronicle of the Lake Superior Chippewa, Fall 1990*) — Respect for the government-to-government relationship that tribes and local, state and the federal government share in the United States was underscored by Senator Dan Inouye during a videotaped address at the opening of the Forum on Sovereignty, Stevens Point in early October.

Unable to attend in person due to the budget crisis in the Congress, Inouye (D-Hawaii), Chairman of the Senate Select Committee on Indian Affairs, taped the remarks he had prepared for the occasion.

Inouye stressed that a government-to-government relationship and recognition of tribal sovereignty has historically been the basis of U.S. policy in regard to tribes and has foundations in the Constitution.

Inouye also emphasized that violence and threats during the spring spearfishing season would not be tolerated.

Providing background on sovereignty, he noted that Indian people have had significant input into the formation of our country. For one example, that George Washington would not have survived Valley Forge without Indian aid, he said.

Inouye also noted that the principles for the new democratic state which was being formed were derived by our forefathers from the The Great Law of Peace, which had long been the basis of government for the Nations of the Iroquois Confederation. No other democracies were in existence to provide models.

Equal representation and the concept of separate houses of government, as well as equal status for men and women, were all part of the established Iroquois government which was studied by founders of the U.S. and incorporated into the democracy they formed, Inouye said.

The first Treaty between a tribe and the U.S. Government was signed in 1778,

Inouye stated, and was an alliance with the Delaware. That treaty provided for the confederation of other tribes with the Delaware and representation in Congress.

Since that time over 800 treaties were made with various tribal governments. Those treaties, he said, were agreements that were intended to last "as long as the river flows and the sun rises in the east."

However, out of the 800 treaties, 438 of them were never ratified by Congress. They were "shelved," but the U.S. ex-

pected the Tribes to be held to them.

Congress did ratify 370 treaties, but "we have violated them all," Inouye continued. "Rights supposedly protected by treaty have systematically been stripped away. No wonder Indian governments cherish their sovereignty."

Despite the actuality of eroded tribal rights and broken treaty agreements, Inouye stated that there are "100 years of Supreme Court decisions underscoring and reaffirming the sovereignty of tribal

nations."

"It may seem hard to accept that treaties are being upheld, but it was hard for tribes to give up land and resources and lives," he said. "In my view, we owe the Indians much more."

Inouye also commented that he has seen a pattern evolve of Indian and non-Indian putting aside differences and solving problems, stressing that despite differences the message should be clear that we "will not tolerate violence."

Swimmer claims Gaming Act full of holes

Tulsa - The Indian Gaming Regulatory Act, enacted by Congress after 14 years of legal battles, is full of holes and eventually will result in more questions and lawsuits, a former Interior Department official says.

The bill, enacted in 1988, established regulations to help promote economic development for Indians through gaming.

But Ross Swimmer, assistant Secretary of Interior for Indian Affairs from 1985-89, said "I'm not sure the bill does what Congress intended."

Swimmer, considered an opponent of Indian gaming during and after his tenure as principal chief of the Cherokee Nation, said he thinks the bill opens the floodgates for Indian gaming, and a battle between Indians and the states trying to regulate games looms on the horizon.

"What the bill did was give Indians a fantastic license," Swimmer said in a series of stories in the Tulsa World. "The question is how long will states allow this. 'Congress wanted to write Indian legislation,' he said. 'What happened is they wrote gaming legislation. The problem was, no one in Washington knew anything

about gaming. The result is legislation so full of holes it can be described as a lawyer's dream."

The bill established a three-person National Indian Gaming commission. Anthony Hope, son of entertainer Bob Hope, was appointed chairman in May.

Hope said a commission staff of 20 should be fully operational in January with a start-up budget of \$750,000, increasing to about \$2 million in Fiscal Year 1991.

Hope said his main function would be to ensure gaming proceeds go to the tribes which would benefit such tribal programs as education and health care.

Swimmer, an attorney in Tulsa, says some regulations are vague. He says one rule requires third parties not involved with gaming operations can have a contract no longer than five years, and the tribe must receive 60 percent of the profit.

"It was intended to make sure Indian tribes were not taken advantage of by gaming operators," Swimmer said. "Instead, it hinders the tribes in financing these operations. In a big venture, how do

you get someone to invest \$10 million and promise to get him his return on the investment in five years?

"In some cases, it just doesn't work."

The commission will be primarily responsible for patrolling Class 2 gaming, the high-stakes bingo halls. Class 3 gaming, including horse racing and card games, requires tribes to agree to a compact with the state, establish rules, then get approval from the Secretary of the Interior.

About 10 tribes, including the Comanche Tribe of Oklahoma, have filed state compacts to establish horse tracks.

"It is obvious that horse racing is a possible Class 3 gaming in pari-mutuel horse racing. Is it the pari-mutuel? If so, does that open the door for off-track betting?"

Swimmer said he believes Indian gaming will die out as states begin to legalize various forms of gaming because of the competition from free enterprise.

He said he advises tribes to "be smart."

"Invest the bingo money in land or industry," he says. "Prepare for the future."

Professor outlines foundations of tribal sovereignty

The historical foundation of tribal jurisdiction is clear. It originated in prehistoric Indian sovereignty that gained European acceptance as colonial officials met tribal leaders to "quiet" their titles to land by negotiation instead of war.

Through treaty making, recognition transferred from British to federal spokesmen during the American Revolution, and authority to deal "with the Indian tribes" as sovereigns of Indian Country was assigned by the Constitution of the United States to Congress, where it has remained ever since.

Congressmen reenacted the (Northwest) Ordinance of 1787 to govern land "where Indian title shall have been extinguished" by treaties. It said "criminal and civil" jurisdiction went with real estate to the governments of U.S. territories until they could be fashioned into new states on "equal footing with the original states."

The automatic transfer of jurisdiction with land by treaty went of as long as treaty making continued. (Congress summarized its rationale in the 1861 statute 4 Stat., 465.)

Circumstances changed after congressmen called a halt to treaty making in 1871 and began to deal instead with Indian tribes through special laws called "Agreements." Thereafter they legislated for Native American like immigrant aliens or non-Indian citizens on the assumption that soon all Indians would become citizens, all tribes would disappear.

They funded the "Peace Policy" to hurry acculturation and detribalization along, and authorized federal spokesmen to purchase more land. The lion's share went to non-Indian settlers.

Smaller tracts became tribal reservations, where communal acreages were subdivided into farm size plots for allotment to individual Indians - mainly under the terms of the (Dawes) General Allotment Act of 1887. It cleared the way for the purchase of tribal land left over following allotment, as "surplus" within reservation boundaries, on the congressional assumption that tribes should not be allowed to preserve land for uses other than agriculture.

White settlers would set examples of family farming for Indian allottees. Allottees should use the proceeds from tribal and individual land sales or leases to buy supplies and

machinery for adjustment to family farming as an avenue to U.S. citizenship and detribalization.

Side by side, tribal members and immigrant settlers were expected to seek the blessings of "Americanization" on isolated landscapes devastated by natural hazards in a losing economic environment. Yet, optimistically, in 1924 Congress conferred citizenship on all Indian people while agency personnel conducted "Industrial surveys" on all reservations to see how the Peace Policy had worked.

Surveys revealed that many Indians had not taken to family farming. Countless non-Indians had left their farms in bankruptcy, too, but most Indians had no place to flee. They needed additional time for adjustment under "five year plans" of managerial improvement - at the expense of the last of their tribal and individual land sale and lease proceeds.

While the Great Depression brought an end to five year plans, Franklin Roosevelt's partisans acknowledged the failure of the Peace Policy and replaced it mainly with the Indian Reorganization Act of 1934.

Best known as the Wheeler-Howard Act, it not only forbade new applications for allotments or other depletions of tribal properties, but also encouraged the perpetuation of tribes as legal entities, and reservations as economic environments and cultural centers.

For the first time congressmen endorsed the permanent existence of tribes with governmental authority on reservations, providing that majorities of their voting members voted acceptance of the plan.

The Wheeler-Howard Act remains in effect, together with Indian treaties and federal statutes that created tribal reservations and as signed ownership to land within their boundaries.

Under the U.S. Constitution, treaties can be changed only with the consent of both parties to their making: tribal spokespersons and federal officials acting with the consent of Congress. Federal statutes can be altered only by Congress.

(The above was written by Herbert Hoover, a professor at the University of South Dakota.)

Letter writer shares story of 'Two Moons Walking'

Dear Editor:

Enclosed you will find a story that was sent to me by the Thunder Brothers when I was at the Medicine Wheel, in the Big Horn Mountains of Wyoming, in August of this year. It is within my heart to share this gift with as many people as possible.

Thank you for consideration of this story.

Sincerely,

Shayshoshewa Westin
Boise, Idaho

THE LEGEND OF TWO MOONS WALKING

(As told to Shayshoshewa at the Medicine Wheel in the Big Horn Mountains of Wyoming by The Thunder Brothers.)

Long, long ago in the Moon of Abundance was born a male child. His mother called him Two Moons because on the night of his birth the full moon rose, first white and later turned deep red. Great things were expected of Two Moons being born under such auspicious spiritual omens.

At first it seemed the child would indeed fulfill the signs of his birth for he seemed different from the other small boys. Two Moons liked to be alone to watch the ants, birds, and other animals scurry about their daily lives. The old Medicine Man watched him eagerly thinking that at last he had found a kindred soul.

However, as Two Moons grew older, he became absorbed into the life of The People. He hunted, played the spear games, and alternately teased and played with the small girls of his own age. There didn't seem to be anything special, or gifted, about Two Moons any more. In all pursuits of The People Two Moons had become decidedly average.

The years passed and other young men, and women, of The People sought out the Medicine Man for guidance in the Seeking of Visions. Two Moons never asked. The old man watched and waited in vain for the young man to fulfill the omens of his birth time, but Two Moons never asked after a Vision Quest.

Eventually the boy Two Moons became the man, Two Moons Walking. It was not for any great feat of war or the hunt and so the reason for his new name was soon forgotten. Two Moons Walking married Crow Woman the year they both turned twenty. This was quite late for a marriage among The People, but it was noted that Two Moons Walking always seemed to take a long time to do anything. Fortunately, Crow Woman had patience, and a true love for her childhood friend so that one day her patience was rewarded. Crow Woman and Two Moons Walking lived happily for many years. Their only sadness was the lack of

any children to grace their lodge. Then one day at the end of a long hard winter, Crow Woman was overcome by the coughing sickness and died.

Two Moons Walking mourned Crow Woman for a long time. He grew thin and kept more and more to himself. Then one morning in early spring as the camp stirred to life The People found the lodge of Two Moons Walking deserted, the door open and the couple's possessions placed carefully, and invitingly, on the robes inside.

"Maybe Two Moons Walking has decided to go on Vision Quest at last," laughed one old woman of the tribe. She was more right than she ever knew.

Two Moons Walking set off toward the West. He walked, and walked, and walked, and walked for days and days without number. He didn't know where he was going. He only knew that he must seek until he found the right spot. One night several moons after leaving The People, he was camped at the base of a high mountain at the end of a long chain of mountain valleys he had been traversing for many days. That evening as he made camp, clouds began to gather, so Two Moons Walking secured his meager possessions under a protecting boulder pile, built up his fire and pulled his robe higher about his ears as the cold, damp wind sought to send icy fingers down his shirt.

Soon it began to rain. It rained harder and harder until Two Moons Walking's fire was drowned in the torrents of water. Wrapped in his buffalo robe, Two Moons Walking huddled in the questionable shelter of the boulder pile. He bowed his head against the elements and set himself to endure. Lightning flashes, followed by great rumbles of thunder, seemed to gather on the mountain peak directly overhead. Through all of the noise of the storm, however, Two Moons Walking seemed to hear his name being called. Peering out into the driving

rain, he beheld a Thunder Brother. "Come up! Come up! Come up to me!" the Thunder Brother cried, shaking his rattle so that lightning shot across the mountain and thunder shook the ground.

Two Moons Walking struggled to his feet and by the light of the Thunder Rattle began to climb the mountain. Dawn was breaking when he finally reached the summit. The Thunder Rattle was silent, and the Thunder Brother was nowhere to be seen. Two Moons Walking settled down to wait, sure that the Thunder Brother would return.

Three days passed and still Two Moons Walking waited. On the evening of the third day, clouds once again began to climb across the horizon, rushing toward him with the breath of the wind. As the night darkened, and the storm gathered, Two Moons Walking



heard his name called by the Thunder Brother.

"Two Moons Walking, little brother," the Thunder Brother cried, "Look. Look up. See the gift I would give to you." Two Moons Walking stood in the lightning flashes and lifted his face toward the rain-filled sky. The clouds parted like the opening of the lodge door of a friend. Shining in the bottomless depths of the sky was a starry wheel. Spokes radiated from a light gathering center to touch other clusters of stars around the outer edge.

"Bring the Star Wheel to Earth, little brother," the Thunder Brother commanded. Two Moons Walking bowed his head in acceptance. Even as he did so, the storm clouds fled away leaving the clear, cold light of the full moon, glowing a deep crimson red.

Two Moons Walking began to build the Star Wheel the very next day. It took many, many days to gather and fit the stones into the pattern of the Star Wheel, but the man of The People never faltered. The vision of the Star Wheel spun in his head; even in sleep he never quite free of it.

Two Moons Walking had no time to hunt. Each day brought nearer the threat of winter's cold upon the peaks. The Star Wheel must be finished before the snows fell. He felt the compulsion upon him. The Thunder Brother did not forsake Two Moons Walking, however, and each day an animal helper came to offer the gift of its flesh, and its heart, for the strengths of Two Moons Walking.

At last the Wheel was finished, and not a day too soon! The clouds gathered now over

the mountain peaks promised the coming of snow. Winter would follow and soon all life would come to a standstill on the high mountains. Two Moons Walking stood in the center of the Star Wheel watching and waiting for the Thunder Brother. Waiting for a message to tell him it was time to go home. As the first lazy flakes of snow began to drift to the ground at Two Moons Walking's feet, he heard a soft, gentle, female voice beckoning to him from the gathering shadows.

"Dance with me. Oh, dance with me," the voice whispered. Out of the swirling flakes of frozen sky water swayed a woman her long, white-fringed dress swinging in an inviting rhythm. She smiled at Two Moons Walking. "Dance with me," she breathed.

Two Moons Walking began to dance with the Snow Woman. Around and around the Star Wheel they stepped, touching each stone with silent feet as the distant rumble of the Thunder Rattle beat the time. As they returned once more to the center of the Star Wheel, a doorway opened into a warm, inviting, light-filled land. Thunder Brother smiled in welcome as Snow Woman danced Two Moons Walking into the world of the Star Beings and he lost to the earth forevermore.

They say the power still waits in the Star Wheel for the feet of the seekers. They say Thunder Brother still beckons to those who can hear. They say Snow Woman dances invitingly when the first snow of winter falls. Will you go to see, my brothers, my sisters, or stay warm in your lodges and never know?

'Diaries In The Dirt' teaches young students about history

NORMAN — There's no "Temple of Doom" or "Last Crusade," but thanks to an educational program devised by the Oklahoma Museum of Natural History, elementary students from across the state are getting to play Indiana Jones in their classrooms.

The program, "Diaries in the Dirt: Archaeology and the Plains Village People," provides students in grades four through six with a series of games that will teach them about Oklahoma's prehistory and the people who lived in the area before the arrival of Europeans.

After completing the games, students can travel to one of several participating museums to explore a simulated archaeological dig, said Peter B. Tirrell, assistant director of public programs for the museum on the University of Oklahoma's Norman campus.

"The purpose is to provide the students with an opportunity to gather real evidence and creatively interpret what they found," Tirrell said.

"Diaries in the Dirt" was developed as part of the Oklahoma Museum Education Project. The project is one of only 16 in the nation to receive a \$75,000 Exemplary Award from the National Endowment for the Humanities.

In its review of the project, the NEH stated, "Ideas for the classroom materials and especially the board games are shrewd and well-designed."

Games in the program that are available for loan to schools are the "Oklahoma Excavation Game" and the "Plains Village Game," both of which are board games, and

"Ex-Site: An Archaeological Simulation."

In the "Oklahoma Excavation Game," students learn about some of the day-to-day experiences of archaeologists, including delaying work because of rain and encountering a hill of red ants.

The "Plains Village Game" allows students to develop an artifact collection. Participants also discover the resourcefulness of the Plains village people, whose only materials were bone, shell and stone. Despite their limitations, these early Oklahomans "had everything they needed," said Roberta L. Pailes, education officer for the museum.

The third game, "Ex-Site," features a four-layer simulation of an archaeological dig. Each layer of the dig may reveal artifacts ranging from primitive tools to a soft drink can. "Ex-Site" is designed to allow students to see, touch and display their discoveries, said Robert L. Brooks, state archaeologist with the Oklahoma Archaeological Survey at OU.

"The value of the simulation lies in providing school children with interpretive, problem-solving opportunities about archaeology and the state's cultural history," he said. "Through this exercise and other components of 'Diaries in the Dirt,' they may gain a better appreciation of Oklahoma's cultural heritage."

Classes also can visit a simulated excavation to uncover artifacts that would have been used in a 700-year-old farming village, including a hoe made of buffalo bone and a clay pipe. A fee may be charged for the dig.

HOWNIKAN

PEOPLE OF THE FIRE

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Brain damage, even death, can result from sniffing

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piece of cloth or into a bag and inhaled, or "huffed." The effects of stimulation and euphoria are immediate, and can last from 15 to 45 minutes. Other possible effects include dizziness, distorted vision, lack of muscle control, numbness and hallucinations.

Councilors at Gateway of Shawnee, a substance abuse and codependency treatment center, said they find spray paint (gold color), ScotchGuard brand fabric protector, and gasoline as the most popular inhalants.

The dangers of inhalant abuse can include death by suffocation or through damage to the central

nervous system. There is also a "Sudden Sniffing Death" which can occur when highly concentrated vapors produce sudden heart failure.

Some of the substances can also cause suffocation by coating the inside of the lungs.

It is also possible to die the very first time inhalants are abused, Short said. "You can kill yourself instantly with inhalants."

If a person does not die directly from inhalant abuse, long-term damage will occur.

"All the time people are sucking this stuff up, it's doing neurological damage," Short said. "If you don't overdose or suffo-

cate from inhalants, then you get this predictable deterioration that's irreversible."

The damage can manifest itself in loss of motor control, crippling in arms and legs, and memory loss.

"You're done. Nothing is ever going to fix those things," Short said. "There's no recovery. There's no way to fix nerves and brain cells. Whatever state they enter treatment for inhalant abuse in, that's the best they'll ever be. They won't ever get any better. That's why prevention is so important, especially in grade school children."

Tolerance also builds rapidly. In a short period of time, more and more vapors are needed to get high, increasing the risk and damage potential.

Psychological dependence on inhalants is both common and

tenacious. Recovery rates are among the lowest of all of the drugs. Intense in-patient or a group home setting over several years seem to be the only effective treatment.

Problems within families also must be addressed before successful recovery can be expected, Short said.

"A lot of all kinds of drug use is tied to low self-esteem and family pain," he said. "There is treatment available but it should involve the whole family. A lot of times you just can't take a person out of a family. The family also needs to learn a new way of behaving. A lot of inhalant abusers will a lot of times go to multiple treatment centers and finally drop out and just not make it."

There is reason to hope for the future, however. The Indian

Health Services study show a decreasing trend in experimentation with inhalants, for both the Indian and non-Indian populations.

Short contributes the decline to better education about the dangers of inhalant abuse, but warns, "It's still not time to celebrate."

What are the chances for a person on inhalants?

"Unless a friend or family member gets involved," he said, "there's a good chance he will stay addicted all his life — a considerably shortened life."

(Editor's Note: Research and interviews for this article were done by Richard Bright, a Citizen Band Potawatomi college student who is employed part-time as a reporter for The Countywide News in Tecumseh.)

Chairman suggests sample letter to send to your congressman

Continued from page 1

leave the issue up to this historically anti-Indian Court, the potential for abuse will exist. For the same reasons that voting reform and desegregation of public schools had to be federally mandated in the 1950's, the states must now be forced by the federal government to stop this sickening money grabbing while "wrapping themselves in the flag."

Please write your Congressman and Senator. Ask him to sponsor legislation defining Indian jurisdiction. Make him aware of your numbers and willingness to become politically active on this issue. The only way to motivate your Congressional representatives on this issue is to make them aware of your potential for getting him votes — or losing them. We suggest the following letter, written in your hand or on your own computer or typewriter:

Dear (Congressman) (Senator) _____:

I am one of the 16,322 members of the Citizen Band Potawatomi Indian Tribe of Oklahoma and reside in (_____ Congressional District) in the State of _____. Our tribe is being threatened by a potential Supreme Court decision on an issue that should be decided by Congress. Please help us by calling for hearings on the issue of state/tribal jurisdiction and regulation of tribal commerce under the Commerce Clause of the United States Constitution. The case is Citizen Band Potawatomi Tribe versus the Oklahoma Tax Commission and threatens all tribes as well as mine.

Respectfully yours,

(Your Signature)

Write and mail this letter immediately. This case will be heard soon after the first of the year.



Tribe Hosts Council Meeting

The Citizen Band Potawatomi Tribe hosted the Oklahoma Indian Council on Aging on October 10. Welcoming the group is Tribal Chairman John A. Barrett Jr.